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SERMON

PREACH'D before the
ARCH-BISHOP,
BISHOPS and CLERGY

OF THE

Province of *Canterbury*,

IN

Convocation Assembled,

IN THE

Cathedral Church of

St. PAUL in LONDON.

By WHITE KENNET, D. D. Dean of
Peterborough, Chaplain in Ordinary to Her
MAJESTY.

Translated from the Latin, which was Publish'd
by Command of the Most Reverend the President,
With some Account of the *Sermons* and *Speeches*
made in former *Synods*, during the First Century
after the Reformation.

L O N D O N,

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SERMON

Preached before the

ALBANY BISHOP

of the

Diocese of Albany

on the

10th

of November

1800

at the

CHURCH OF ST. JOHN

in the City of Albany
by the Rev. Mr. [Name]
Pastor of the Church of St. John

and of the Diocese of Albany
in the presence of the
Honorable the Judges of the
Court of Sessions and the
Honorable the Judges of the
Court of Chancery

and of the Honorable the
Members of the Assembly

and of the Honorable the
Members of the Senate

and of the Honorable the
Members of the Council

and of the Honorable the
Members of the Executive Council

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St. JOHN xiv. 27.

Peace I leave with you, my Peace I give unto you, not as the World giveth, give I unto you: Let not your Heart be troubled, neither let it be afraid.

WHILE in all other Parts of the World the Calamities of War prevail; and the Slaughter of Men and Destruction of Cities are too visible; We in the mean time are the happiest Part of Mankind; for by the Providence of God, our Arms by Sea and Land have been blest'd with joyful Victories and Triumphs. Yet when among our selves, secure from those Miseries and Desolations, there arise Envy, Strife, unreasonable Contentions, and mutual Hatred, which are no light Reproach to the most civiliz'd, and most happy of All Nations: The Duty of this Time, and of our Sacred Function, does require, Most Reverend, Right Reverend Fathers, and Well-Beloved Brethren, that we should by all possible ways and means, consult the P E A C E of the Christian World; that at least in our own Church and Kingdom, we should compose those Differences that have been rais'd upon slight Occasions, and with all Earnestness endeavour to restore a Brotherly Love among us. For as this Duty is incumbent upon all Christians, so it more especially concerns us, the Ambassadors of Christ, that we should retrieve and preserve that P E A C E, which our Blessed Saviour immediately before his Ascension into Heaven, did proclaim to his Apostles, and other Disciples, and indeed to his whole Church in these Words, *Peace I leave with you, &c.*

The better to understand this Text, we must look back on the Disciples in this Chapter, whom our Saviour declares to have had their *Hearts troubled*, or much dejected with Sorrows and Fears: For they well perceiv'd, that they should be soon depriv'd of their Lord and Master, Dearer to them than their own Lives; and after that Loss, should be sent forth into the World as *Sheep in the midst of Wolves*. And therefore to alleviate that Grief, which they had conceiv'd upon his approaching Departure from them, He comforts them in the 2d and 3d verses, *I go (says he) to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.*

Now these Words, however full of Consolation and Hope, could not take away that deep Sense they had of their own destitute Condition, nor the Fear of those imminent Dangers they were threatned with. Wherefore our Saviour graciously promis'd, that another Comforter should come unto them, and in all respects supply his Place among them, till He Himself should come again, *v. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

But of this promis'd Vicar or Deputy of Christ, a new Question was likely to arise among the Disciples, who had been already too apt to dispute about their future Precedency in their Master's Kingdom. They seem'd to be now questioning whether such a Governour of the Church should be chosen out of the Apostolical College? Or whether *James* might claim that Station by a sort of Hereditary Right? Or lastly, whether *John*, the Beloved Disciple, whom from their Master's Words not rightly understood, they believ'd should never dye, might

might not be Set over all the Churches? For as to Peter's erecting an Universal See at Rome, and transmitting a Supremacy to his Successors in that See, they did not seem to suspect any thing of that Nature. However, to take away all Hope and Fear of any one single Bishop extending his Dominion over the whole Church of God, our Saviour expressly tells them, that the Person he should depute, was no other than the *Holy Ghost that Spirit of Truth*, v. 17.

And farther, that there might be no remaining Jealousie, lest this Holy Spirit should reside in some one Apostle above all the rest, who being thus full of Divine Inspiration, might reign upon Earth as the special Vicegerent of God; He does again promise, that this Spirit shall be equally communicated to All the Apostles; *He dwelleth with you, and shall be in you, or among you.*

Finally, that there might not be the least Occasion left for any of them to expect such a Place of Supreme Judge on Earth; He proceeds to admonish them, that the only Oracle of Truth to which they should resort, was the same *Holy Spirit*, and the Scriptures to be given by that Divine Inspiration; v. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you.*

Thus at last all the Motives of Fear and Grief being intirely removed, the Minds of the Apostles were made Easie and Quiet, and rightly dispos'd to receive that Blessing of PEACE which our Saviour pronounced to them in these Words, *Peace I leave with you, my Peace I give unto you, &c.*

Let us, Fathers and Brethren, compose our Minds, and the Affections of them, and then calmly and seriously

seriously consider this PEACE of our Blessed Saviour, what it is, and how full of Content and Comfort of every kind. That PEACE which descendeth from Above, as the most certain Token of Divine Love, and the surest Pledge of Eternal Life. That PEACE of God which *passeth all understanding*, which warms and unites the Hearts of Men, and so is the Foundation and Defence of all Civil Societies. This PEACE our Blessed Lord did not only (as his Followers did) wish and pray for, as a Blessing on them; but he assign'd it and *left* it as a Legacy and a sacred Trust, never to be taken away by any Sacrilegious Hand, nor to be injur'd, but by the Fault of those that receiv'd it. Nor certainly would he have this to be Slighted as a mean and ordinary Gift, which by way of Dignity and Excellence he call'd *his Own*. *My Peace I give unto you*, not Unsafe and Dishonourable, soon to break out again into more destructive War; not an *Earthly Peace*, grounded on some little Conveniencies of this World, and depending upon Carnal Strength; but a PEACE altogether *Heavenly* and Divine, which shall constantly supply and support the Minds of my Disciples, of my whole Body the Church, (if they maintain and cultivate this Peace) with Comforts and Assistances sufficient for them: *Let not your Heart be troubled, neither let it be afraid.*

Let us consider this PEACE of our Lord Jesus Christ, *First*, as bestow'd upon particular Men, and then upon the several Bodies or Societies of Christian People, and so in effect upon the Catholick or Universal Church of Christ.

I. Let us first (I say) consider that Private and Inward PEACE which is bestow'd upon every true Christian; *This* indeed falls rather under the

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Cognizance of our Thoughts and Meditations, and cannot be well express'd by any Words. However, to speak imperfectly of it, this internal Peace does fix the Mind upon God only, as its sure Foundation, upon which it remains and rests as on a Rock, Unshaken and Immovable: Upon this Basis, it commands its own Affections, and either conquers or repells the tumultuous Passions of other People. A Mind rightly endu'd with this Peace; is Even, Upright, and has a Self-sufficiency by an absolute Trust in God. It is not therefore broken or bent by Adversity, nor is it lifted up by any worldly Happiness: It does not intermeddle in the Heats and Contentions of the Vulgar: It is not discourag'd from adhering to good Intentions and a good Cause by any Threats or Terrors of wicked Men: And against all such Assaults and Attempts of the Wicked, it defends it self without hurting or reviling any Adversary; For it uses the *Weapons* that are not *Carnal*. Finally, in every Conflict, it so behaves its self, that either by Doing valiantly, or bravely Suffering, it obtains and long enjoys a glorious Victory.

And from hence indeed it is, that Vertuous and Pious Christians, amidst their private Cares and Sorrows can be Still and Quiet; and even in the Publick Changes and Commotions, will not be driven up and down as by a Popular Wind and Tide; but believing in God, they look up unto *Him*, the Author All things, and more especially the Friend and Father of Mankind. Hence are the promising Seeds of a sure and certain Hope: Hence the Fruits of immediate Joy and Gladness: Hence a devout Soul, conscious of a well-spent Life, and sensible of a future Reward, does best know how to use and to enjoy the Comforts of this Mortal State, and yet
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is so far from being afraid of Death, that it rather desires to be dissolv'd and to be with Christ.

But there is no need of dwelling longer on this inward Peace of every Private Christian: It will seem more to our Purpose in this Solemn Assembly to consider the External PEACE and Unity of the Church of Christ.

II. For we must Secondly observe, that in these Words of our Saviour, *Peace I leave with you, my Peace I give unto you*, He speaks to All his Apostles, nor to *them* only in their personal Capacity which would soon fail; but to all their Successors, to all the Governours and Ministers of his Church thro' every Age of the World; as is plainly evident from the 16th verse, where He promises another Comforter (his Delegate the Holy Spirit) to abide with them for ever. This his Catholick Church (*i. e.* gathered out of all Nations) that wise Master-Builder would not lay upon a Sandy Foundation, or leave it, as it were, hanging like a Cloud without Water to be driven about by every Wind; but He plac'd it upon firm and solid Ground, like a House built upon a steady Rock, and all the Parts of it so well compacted, that it can never be over-thrown, how much soever the Rain does beat, or the Winds do blow upon it.

This Church of Christ dispersed over the Face of the whole Earth, divides it self into several Congregations or distinct Societies, separate as to Place or local Constitution, yet joined together in Faith, and by the Bands of Charity. As One and the Same Body distributed into several Members, which notwithstanding are subservient to the same Head, and combine to give mutual Assistance to one another.

And therefore those Promises of our Blessed Saviour, which frequently occur in Holy Scripture,

of defending his Church, and supporting it, to the End of the World; these Promises, I say, do not belong to any Parts, or particular Members, however honourable or eminent they are; but to the whole Body, the Universal or Catholick Church of Christ which shall never be utterly extinct. *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* This Assurance of Strength and perpetual Duration did not respect the Person of *Peter*, or any See wherein he should preside; but alluding, as it were, to the Notation of his Name, it plainly signify'd the Truth of that Profession which he had lately made unto his Master; and it likewise prefigur'd the durable and perpetual State of the Christian Church: But still no Authority, no Prerogative was hereby ascribed to St. *Peter*, but what was Common to the Rest of the Apostles, who All under an equal Name and Title are called the *Foundations of the Church*, Ephes. 2. 20. which is said to be *built upon this Foundation of the Apostles and Prophets*; and the Chief Corner Stone is not this or that leading Disciple, but *Jesus Christ himself*.

This *Unity* of Christ's Church thus modell'd by the Founder of it, is by no means preserved by the Monarchy or Sole Power of the *Pope of Rome*; it is rather broken and destroy'd by it. For how indeed can the *Members* be fitly join'd together, if inverting the Course of Nature, the Feet or the Arms shall strive to be the *Head*? If the whole Body were an *Eye*, where were the *Hearing*? If the whole were *Hearing*, where were the *Smelling*? And if they were All one *Member*, where were the *Body*? Whatever one *Member* therefore of the Catholick Church shall rashly assume the Place and Dignity of *Head*, does but make a *Schism in the Body*, 1 Cor. 12. 14, &c. It is not so

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A Sermon Preach'd before

among our Reformed Churches, wherein according to the Mind of the Apostle, the Body is rightly *tempered together*, they are *Many Members*, yet *but one Body*.

Our own Reformed Church, more Happy than the best of the Other, did justly renounce the usurped Tyranny of *Rome*, and by a full Authority under God, of Prince and Parliament and Convocation, did shake off that heavy Yoke, and rectifie those gross and abominable Errors; and so reform'd, restor'd, and by Laws establish'd a pure Faith and Worship and Discipline, according to the Institution of Christ and his Apostles, and the good Example of the Primitive Church.

The other Reformed Churches in *Europe*, do All give us the Right Hand of Fellowship, and receive all the Tokens of Brotherly Love from us. For as they profess the same *Faith*, so they oppose the common Enemy of *Truth*, and are in Alliance to assert the same Cause of *Liberty*. And if any thing seem wanting in the outward Administration and Government of some of them (which we cannot deny) the Wise and Merciful God will (we hope) in due time supply that Defect. In the mean while, being compacted together by the Ties of Peace and Charity, let us grow up *into him in all things, which is the Head even Christ; from whom the whole Body fitly joined together maketh Encrease unto the Edifying of it self in Love*.

And since these things are so, let Us, my Beloved Brethren, seek after and pursue all such Ways as more directly tend to the Peace and Happiness of our OWN CHURCH, and in Particular,

Let us *First* reverence Ourselves, and keep up the Dignity of our Ministerial Office.

Secondly,

Secondly, Let us avoid Slothfulness, and all little idle Enjoyments; and employ our whole time in the Prosecution of our Studies, or the Discharge of the Offices of our holy Function.

Thirdly, Let us heartily endeavour to excell all other Orders and Degrees of Men in Piety, and all manner of Vertue.

Fourthly, Let us pay a due Honour and Obedience to the Civil Magistrate.

And *Lastly*, let us pay Reverence and a filial Duty to the Fathers and Spiritual Governours of our Church.

First, Let us reverence Our selves, and keep up the Dignity of our Ministerial Office. To do this in the more becoming manner, Far be it from Us to extoll our Priesthood (as the Papists do) with an Air of proud Boasting, and in great swelling Words to equalize, or even to prefer, the Mitre to the Crown, and the Sacerdotal Office to the Supreme Civil Power. Let us put far from us such Arrogance and insufferable Comparison of things: To raise our selves a *Throne* in the Temple of God, to affect an *absolute Power*, a new Empire in Religion, and assume, as it were, the absolute Power of Damnation. These vain Terrors betray the lofty Insolence of *Him*, who under the feigned Name of *Servant of Servants* does Lord it over Kings and Princes, who *opposeth and exalteth himself above all that is called God*, 2 Thess. 2. 4. But we have not so learned Christ, who shew'd himself *Meek and Lowly in heart*.

But yet, when the bold and daring Impiety of some Men does openly and violently assault our Holy Order: When some petulant Writers would utterly Degrade us from the Dignity of our

Christian Priesthood; and under a pretence of asserting the Rights of a Christian Church, would destroy and trample on those very original Rights which were never before call'd into Question; and would profanely Suggest, that any ordinary Man or Woman might administer the holy Sacraments; and do in a word imply, that our Holy Religion depends not upon the Institution of God, but on the Will and Pleasure of the People. Then certainly it is not only Lawful but Necessary for us to *magnifie our Office*, at least to deliver it from that Load of Contempt and Reproach that is so cast upon it.

If Men believe our Holy Scriptures, they will be satisfy'd, that we are the chosen *Heritage* of God, by Prayer and Imposition of Hands, *Ordained for Men in things pertaining to God*, Heb. 5. 1. By the Authority committed to us, it is our Right, our Prerogative to preach the Word of God; to administer the Sacraments of Christ our Saviour; to cast out notorious Offenders from the Communion of the Faithful; to absolve and restore the Penitent; and in a word, to minister unto the People, and preside over them, in such things, as more immediately tend to the Glory of God, and the Salvation of Souls.

We are the nearest Servants of our Lord, the chief Stewards of our Master, the Ambassadors of Christ our King. Hence we do not allow, nay we expressly deny, that the Sovereign Prince (however

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Qu. Eliz. con-
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Supreme Governour in all Causes over all Persons) *may challenge Authority and Power of Ministry of Divine Service in the Church*; much less can we open a Door to all inferior People to intrude into our peculiar Office.

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When therefore we are thus consecrated unto God, and have this Inscription as it were upon our Foreheads, *Holyness to the Lord* ; we ought certainly with the greatest Diligence to take heed, that we detract nothing from the Honour of our Office ; nor give any *Occasion of evil Speaking* to those who seek such Occasions. It behoves us above all Men to be Wise unto Sobriety ; not to take the same Liberties with the common Part of Mankind ; to entertain no vain Thoughts ; to drop no loose and idle Words : Alas, they who value themselves upon the Faculty of foolish Jestings, and Story telling ; All the Reward of their Wit shall be this, to please those who are like themselves, and to be despised by all others. Let no Indecent, no Improper, *no Corrupt Communication proceed out of our Mouth*, Ephes. iv. 29. but that which is Good and Suitable to our Calling *to the use of Edifying, that it may minister Grace unto the Hearers*. We ought to refrain Our selves from the Levities of the Age we live in ; we should if possible *Abstain from all appearance of Evil* : We should have our Countenance Serene, our Conversation Strict, our Air and Mien Grave and Reverend ; in a word, the whole Habit of our Mind and Body so compos'd for Love and Respect, that *no Man should despise us*, or find any thing Blameworthy in us.

Secondly, Let us avoid Slothfulness and all little idle Enjoyments, and employ our whole time in the Prosecution of our Studies, or the Discharge of the Offices of our Holy Function. Such was the Institution of the Ministry, as made by our Lord Jesus Christ, that we should be *Labourers in his Vineyard, Shepherds in his Flock, Builders in his House, in his Heritage Husbandmen, Stewards, &c.* i. e. Applying our selves to every Work and Labour in the Lord.

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There may possibly be some Persons, who think our Pastoral Office to be a light Burden, and a sort of Idle Easy Life. But if they would look nearer, and rightly compute that Account which we must shortly give to God, they would find Reason to change their Opinion of it: They would acknowledge the Work of the Ministry to be Laborious and Tremendous; nor would they imagine Men of ordinary Strength and Abilities to be sufficient for it.

To search the Holy Scriptures in their Original Tongues, and find the true Interpretation of them: To turn over the Fathers and other Monuments of the Primitive Church, and commit the Authorities in them to a faithful Memory: To refute the Dogmatical Errors of an Army of Hereticks: To put a Stop to the Insolence of Loose and Profane Writers: To lay open the empty Pretensions of Atheism; To break down the superficial Works of Scepticism and vain Philosophy; To expose the Follies and Vices of the Age; and daily to encounter with New Monsters of Impiety; How hard is this Labour, how heavy the Burden of it! What Vigour of Mind, what Strength of Body, what Pains and Patience does it require?

Sufficient to every Day is the Labour thereof: To offer up to God the Publick Prayers of the Church, with Voice and Eyes, and Heart rightly prepar'd and dispos'd for true Devotion: To deliver Sermons and Discourses to all Ranks and Orders of Men, with sound Doctrine not to be reprov'd, and in a Style easy to be understood, and not ungrateful to the various Hearers: To Administer the Holy Sacraments with due Solemnity: To visit the Sick, and apply such Remedies as are proper in each particular Case of Spiritual Malady: To resolve the Doubtful; to comfort the Mourners; to restrain the Presumptu-
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the Convocation, Nov. 25. 1710. 15

ous; to instruct the Youth, to strengthen the Adult, to support the Aged, and to recover All unto a Right Mind, who have been tainted with Vice and Error. These and many other Duties belonging to our Ministerial Office will not permit us, my Brethren, to indulge our selves in any Softness or Unmanly Ease.

Besides, the necessary Occasions of our Church and Nation do lay some peculiar Burdens on us; that we cannot but feel, tho' we chearfully bear. It is our Duty, as Clergymen, to appear in every Good Work, and to lend a helping Hand to all sort of Designs and Endeavours for the Publick Welfare. To help forward the Reformation of Manners, as far as the Justice and Lenity of our Laws allow: To promote the Charity-Schools for the Children of the Poor; to encourage the Corporation for relieving of Widows and Orphans of the Poorer Clergy: To assist in, or to sollicite for the equal Distribution of that Ample and truly Royal Munificence, set apart for the Augmentation of the smaller Livings: And to say no more of Publick Benefactions here at home, to help propagate the Christian Religion in our foreign Plantations so nearly related to us, and to instruct and support those Missionaries which we now send to preach the Gospel to the remotest *Indians*: These and other Friendly Tasks, which either the Constitution of our Government, or the Importunity of our Friends, or the Excellent Nature of the things themselves, have laid upon us, do by no means allow us, to squander away our time in Trifles, or to consume it in fruitless Studies, or to abuse it in a needless Medling with other Men's Business.

The more diligently we execute these Duties of our Calling, the more certainly will the P E A C E of our Church be consulted and preserved. Good Parts
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and Abilities neglecting their proper Employ, the Quicker and Sharper they are, the more Natural it is for them to run out in the pursuit of Trifles, to knit Knots for a laborious Diversion, to hunt after Shadows; or at best to invent new Comments upon the more difficult Places of Holy Scripture, and to start new Matter for Disputation and Discord. But leaving such unhappy Projects to Men of another Profession, or rather of another Religion, let us (my Dear Brethren) faithfully perform all the Duties we owe unto God and to our Neighbour; and Day and Night follow after those *things that make for Peace*, and for the *Edifying* as well of our selves, as of the People committed to our Charge.

Thirdly, Let us heartily endeavour to excell all other Orders and Degrees of Men in Piety, and all manner of Virtue.

An eminent Integrity of Life and Sanctity of Manners ought to shine forth in all Christians whatsoever; more especially in Us who are *taken from Men*, to be consecrated unto God and his immediate Service. Evangelical Truth being in it self Pure and Undeiled, delighteth to dwell in a clean and holy Habitation, disdaining to abide among those who are defiled with the Impurity of Vice and Wickedness. As the Wise, if not divinely Inspir'd, Son of *Sirach* observes in these Words, *Into a malicious Soul Wisdom will not enter, nor dwell in the Body that is subject unto Sin. The holy Spirit of Discipline will flee Deceit, and remove from Thoughts that are without Understanding, and will not abide when Unrighteousness cometh in*, Wisdom i. 4, 5. Nor did the Professors of what they call'd Philosophy among the Antients seem Ignorant of this Truth, who for that Reason prescrib'd to all their Scholars the strictest Rules of Purity, Justice, Fortitude, and all other Moral Vertues,

Vertues, that their Mind, in a Body purg'd from all Corruption, might reign Pure, Serene, Empress of it self, and most like the Supreme Deity.

In good Truth, the Profoundest Learning of Divines, without being season'd with a sincere Christian Life, is but that *Salt which has lost its savour*; and deserves no better than to be *cast forth*, and with a just contempt to be *trodden under foot of Men*. In the first Infancy of the Christian Church, the Persons design'd for the sacred Office of the Ministry, were taken out of the Number of the Best and most Worthy Disciples. *Brethren* (said the Apostles) *Look ye out among you Men of honest report, full of the holy Ghost, and of Wisdom*, Acts 16. 3. to be *Appointed* even to the lowest Order, that of *Deacons*. It is a Matter of the last Importance, that we the Ministers of God should be endu'd with Innocency of Life; and let our *Good Works shine* before those Men, whom we are *to bring out of darkness into the marvellous Light of the Gospel*, and are to shew them the Way of Salvation.

Brethren Beloved in Christ! We are a *Spectacle* to the World, *to Angels and to Men*. If our own Imprudence, or the Calumny of others, shall cast any Blots upon us; the unreasonable Envy of wicked Men will improve the least of them into mighty Blemishes, nay into the foulest Scandals. Hence, as in all former Ages, so in ours more especially, there have frequent Complaints arisen, far beyond the Truth, of the degenerate State of the Church, and of the Manners of the Clergy waxing daily worse and worse. This Humour of Malignity in Mankind, especially in the vulgar sort, does greedily catch at such slanderous Reports, and makes a Sport of the Publication of them even in the High-ways, and the Corners of Streets. We should have the stricter Guard

upon our selves, that we may *stop the Mouths of Gainsayers*, and become to all Effects *the light of the World, and the salt of the Earth*; that by our good Example, and our sound Doctrine, we may season and illustrate All about Us.

Fourthly, We should take care to pay all due Honour and Obedience to the Civil Magistrate.

Our Blessed Saviour would not have *his Kingdom to be of this World*. He acknowledged the Magistrate judging according to the Laws of that Country, and he strictly charg'd his Disciples, that they should not *exercise such Dominion and Authority, as the Princes of the Gentiles did*, St. Matth. 20. 25. The Apostles walking in the same Paths of Peace, when they had the *Keys of the Kingdom* of Heaven given to them, they did not extort the *Sword* out of the Hand of Princes to advance their own Power; but averse to all force of Arms, they commanded *every Soul to be subject to the Higher Secular Powers*; declaring there was *no such Power* but what was *ordain'd of God*; and therefore they must needs be *subject, not only for wrath but for Conscience sake*, Rom. 13.

And therefore many of the Interpreters of Holy Scripture, and those the most Eminent for Candour and Judgment, by the *Man of Sin, the Son of Perdition, the Antichrist*, do understand the Usurper of Supremacy at Rome; who in order to Spirituals, as they love to talk, *Opposeth and exalteth himself above all that is called God, or that is worshiped: so that He as God sitteth in the temple of God, shewing himself that he is (in the place of) God*, 2 Thess. 2. 4.

But our Forefathers have rightly recognised the Royal Supremacy over the Church of England, and have expressly declar'd the King's Power within his Realms and Dominions to be the Highest Power under God, to whom

whom all Men as well Inhabitants, as Born within the same, do by God's Law owe most Loyalty and Obedience, afore and above all other Power and Potentates in the Earth. This has been the constant Judgment of our Church ever since our happy Reformation: So as we may rather pity and despise, than stay to refute some few late Writers, who have presum'd to impugn, and in a manner to deny this Royal Supremacy, and would contend for a Church Self-sufficient and Independent from the State, without any Head or Governour, but Christ in Heaven, and a Christian Priesthood upon Earth; All which new Pretensions are opposite to the Sense of the Holy Scripture, and are directly contrary to the Rules of Faith and Discipline Establish'd in the Church of *England*.

Fifthly and lastly, It is our Canonical Duty to pay Reverence and a filial Obedience to the Fathers and Spiritual Governours of our Church.

This our Church of *England* being formed, as near as might be, to the Pattern of the Primitive Church, and built on the Foundations of Holy Scripture, does not affect or acknowledge a Parity in those Orders that were appointed to minister in Holy things. For She remembers, that her Founder, Christ Jesus, did place his own Apostles in the highest Order and Degree to preside over the Subordinate Clergy and People, and to appoint Bishops for their Successors, to be duly Consecrated to the chief Office and Honour in this Evangelical Ministry throughout all Ages of the Christian Church. Thus did our wise Master-builder frame unto himself such a firm and substantial *House*, as could hardly be shaken, but by the needless Contentions of the Family within, or by their Murmurs and Seditions against the Rulers of it. Thus did He form a *Body*

so strong and well compacted, as to be Proof against all external Force, and to fear no Injury but from its own Members; But alas, there is little Hope of the Peace and Safety of this *House*, if the Sons shall hate their Fathers, and load them with Affronts and Reproaches: Nor can there be a better Expectation of the Health of that *Body*, if the Hands shall presume to pick out the Eyes, and the Feet rebell against the Head. Indeed the Members of this Body, the Inferior more especially, did in times past undergo a Yoak of hard and extreme Bondage: But since our Church was gloriously Redeem'd into a State of Reformation, there is no danger now of any exorbitant Power in our Spiritual Governours; Having shaken off that Yoak of *Roman* Tyranny, there be now no longer Claims or Pretensions to an implicit Faith, or to a blind Obedience. Our Canonical Subjection is now in things Honest and Lawful only; *this* we sacredly promise, and must conscientiously perform. Being restor'd to this perfect Liberty of Sons, let us use that Liberty with such a prudent and modest Regard, that our worst Enemies may not suspect we would turn it into any licentious Humour.

If it may give no Offence to confess the Truth, the Episcopal Authority in this Church is so far from exceeding its just Bounds, that it seems rather restrain'd within narrower Limits than those which were set by Christ and his Apostles. It is owing to this Misfortune, that the Ecclesiastical Discipline restor'd by our Reformers, is now so much sunk and decay'd, that the Insolence of wicked Men does daily insult and defy the poor Remains of it.

This Spiritual Power of the Bishops of our Church thus weakned by the Iniquity of the Times, it is by no means our Part (my Brethren) to lessen
or

or impair : This is what our Adversaries at Home and Abroad wish and desire, nay and would purchase at any Rate: For if once the Metropolitcal and Episcopal Auctority were taken away ; then, on the one side, the Popish Lords and Masters would think the way open to their Return ; or on the other side, new Parties and Factions would find their Opportunity to unsettle and confound all things. God of his infinite Mercy grant, that all who envy the Peace of our *Jerusalem* may fall from their Hopes and vain Attempts. However, my Brethren, let not us give any Encouragement or Advantage to the Enemy by our Imprudence. If any smaller Disputes have been rais'd among us, let us try to compose them in the Spirit of Meekness: Let us study and watch for those things that tend to Peace and Friendship, to Truth and Modesty: God of his tender Compassion avert all Evils from us, and not permit the Church to suffer most from her own Sons.

In the mean time let us pity, or rather turn away from those who fill the Peoples Ears with Murmurs and Complaints of the Dangers of the Church ; as justly fearing, lest under those zealous Pretences there lye covered evil Arts, and the cunning Designs of the Partisans of *Rome*. We very well know, that the Church of Christ from the Beginning, has been Weak, and expos'd to a thousand continual Dangers, and yet striving with them has all along remained Safe and Invincible. No One Century has pass'd over without peculiar Hazards and Misfortunes: No one without the common Oppositions, without a wicked Tribe of Atheistical Men: Without some vain Philosophers labouring to subvert the Foundations of our Faith, without some new Sect of Hereticks, without Schismatical Parties contending as well among themselves, as against their forsaken

faken Mother the Church; without False Prophets pretending to new Lights and Revelations; and even a Multitude of People deceived by them. These Spots (I say) in the Church of Christ have been visible in every Age, we see them in our own, and perhaps our Posterity will be more and more sensible of them. *The Church of the First Born in Heaven, That only is the Glorious Church, not having Spot or Wrinkle, or any such thing, but Holy and without Blemish, Ephes. 5. 27.*

But while some common Dangers and Distresses do raise a just Concern and Grief in us; there be other Comforts singular and properly our own, that may refresh our Minds, and allow us modestly to boast of them. The real unpretended Dangers of Popery did threaten us within our Memory, we were assaulted and insulted by their secret Treachery, and even by their open Force. Yet the good Providence of God brought us out safe from amidst those imminent Perils, and restored us as it were from Death unto Life. The Papists, those sworn Enemies of our Country and our Religion, are fallen short of their sanguine Hopes, they now flee and hide in Corners, at least they are not so Daring and Insolent as they were before; and if they shall hereafter attempt any publick Mischief, even those Attempts will be owing to our Lenity or Folly.

This Recovery and Safety of our Liberties, Rights and Religion, we owe to that Great and Glorious Prince King *WILLIAM*, the Redeemer of *Great Britain and Ireland*, and the Defender of all *Europe*, the Immortal Glory of his Age, and of our Nation.

This common Felicity is not only maintain'd, but is daily improv'd by the Best of *QUEENS*, and will be transmitted safe and brighter to succeeding Ages. *SHE* has nobly contended by her Prayers and her Arms for the common Safety of her Subjects
and

and Allies. SHE has sent her valiant Troops into all Countries, and her Fleets into every Sea; and over these Fleets and Armies SHE has appointed Admirals and Generals of the greatest Bravery, and the most consummate Wisdom; among whom the first Place must for ever be allowed to that incomparable Example of all Military Virtues, the Duke of *MARLBOROUGH*.

But it is not within our present Design to recount the Victories and Glories obtain'd to Us and our Allies. *Germany* restor'd to Her own Empire; *Italy* delivered from the Incursions of the *French*; *France* well nigh reduced to her antient Bounds; *Spain* almost recovered from Foreign Usurping Powers: These wonderful Works of Almighty God will be inserted in our Annals of Time, and Posterity will find many of these Actions deserving, and yet exceeding Belief.

To speak only of those Blessings which more immediately concern Us and our Profession, let us thankfully employ our Thoughts upon these following Mercies: Let us admire that Instance of Royal Piety and Munificence, by which our First-Fruits and Tenths of Ecclesiastical Benefices, formerly assign'd to the Publick Revenues, have been lately devoted to the Religious Uses of relieving the Wants of the Poorer Clergy! Let us behold with all the Comfort and Joy that the Nature of such an Object requires, the *Charity-Schools* now opened in every Part of the two Kingdoms, for Teaching and Cloathing the Children of the Poor, Boys and Girls, by the Subscription and Contribution of worthy Benefactors! Let us gladly reflect on the New Churches and Places of Divine Worship, lately erected in our Foreign Plantations, and commend our Missionaries sent thither for the Hazards and incredible Labours they have undergone! Let us review the Pleasures of
that

that Brotherly Love and Correspondence (formerly too shy and narrow) between our own and other Reformed Churches! Our Liturgy in many Foreign Parts approved, commended, and almost entirely brought into Use and Practice! And finally our Primitive Order of Bishops so well Beloved and Esteemed, that there seem to be some Hopes breaking forth of its Reception and Establishment in other Evangelical and Reformed Churches!

And let us especially look back upon the flourishing and daily increasing Estate of our own Church! We have seen many of the Laity bred up to other ways of Discipline and Worship, returning to the Bosom of our Church: Several of the Dissenting Teachers, Eminent for Piety and Learning, regularly Ordain'd by our Bishops, and heartily endeavouring to restore the Peace of the Church by their Labours and Examples. Nay, and many of the *Roman* Priests and Jesuits, the most ingenious and sensible among them, have renounc'd their Errors, and come over to our Communion, tho' with injuring their Fortunes, and exposing their Persons to the utmost Spite and Malice.

With what truly Christian Zeal, I was going to say, with what Impetuous Powers of Religion, have Churches and Chapels been every where founded and endow'd, repair'd and beautified! Examples of this Piety and publick Spirit are to be found in every Part of this Nation, but more especially within this City and the Suburbs of it; Above all, we cannot forget the Goodly Fabrick where we are now serving God; This Stupendous Structure, the now finish'd Work of one Age, and in a manner of one Man. How decorous and amiable is the Face of Religion in these Houses of God! How frequent, and almost without Intermission, are the stated Hours of Prayer in them? How full and how conformable are

are the great Assemblies! How is the Holy Communion more often and more solemnly Celebrated! Nor can we in Silence pass over the many new Parochial and other Publick Libraries, happily design'd for the Improvements of Learning, and furnish'd with Books of every kind.

And to all these Benefits we might still add this Glory to our Nation, that several Churches in Protestant Countries, destroy'd and demolish'd by the Fate of War, have been rebuilt, and in some measure endow'd, by the Bounty of our QUEEN, and the Charity of Her Subjects. Nay, and our *British* Factories Abroad, in Places of another Religion, have had the liberty of Worshipping God at their own purer Way, in Oratories open to them, according to the Ordinances of the Church of *England*. This Christian Right and Liberty has been nobly asserted and effectually maintain'd, and the Chaplains who shall there officiate, can want no other Protection, than what the Law of Nations, the very Nature of Religion, and the Vertue and Glory of our QUEEN will be able to give and to secure.

These and other infinite Blessings do open a very large Field of fruitful Joys to Us, and to all Good Men. If there be any other Wishes or Desires remaining to complete our Happiness, let us seek those things by humble Prayers unto God; let us endeavour to attain them by our good Life and Conversation, by our sound Doctrine and Example, by our Industry and Labours, by our Peaceableness and Unity of Spirit. And then the God of Peace, while we pray for and study the things belonging to our Peace, will in his own time supply us with every good Thing. *To HIM Three Persons and One God, be ascribed all Praise and Glory for Ever. Amen.*

F I N I S.

An Account of some Sermons and Speeches deliver'd in former Synods of the Province of Canterbury, during the Reformation Century.

I.

1511.

TWO Latin Discourses to the Clergy in Convocation, in the Year 1511. 3 Hen. 8. Printed at London, 8vo. And one of them in 3 Sheets 4to. By Richard Pynson. Of this latter there was a Translation into English, publish'd under this Title, *A Sermon of Conforming and Reforming*, made to the Convocation in St. Paul's Church, by John Colet, D. D. Dean of the said Church, in the Year 1511. upon Rom. xii. 2. Publish'd at Cambridge 1661. 8vo. By Thomas Smith of Christ's College.

II.

1514.

A Speech deliver'd to the Convocation of the Clergy, by John Tyler, Dr. of the Canon Law, on the 26th of June 1514. 6 Hen. 8. Publish'd in the Appendix to a late Tract, intituled *Parliamentary Original, and Rights of the L. H. of Convocat.* 1702. — This Speech was made by Dr. Tyler, as Prolocutor Elect, when presented to the Archbishop, wherein he refers to a Sermon made at the Opening of that Convocat. 22. June.

III.

1527.

A Sermon by the Reverend Father John Longland, Bishop of Lincoln, before a full Assembly, as well of Archbishops and Bishops, as of a Multitude of other Persons, in the Sanctuary of *Westminster*, on the 24th Day of November 1527. 19 Hen. 8. upon the 101 Psalm, *Thou shalt arise, O Lord, and have Mercy upon Sion, &c.* Imprinted at London by Richard Pynson, the King's Printer, 1531. — "There was a Mass of the Holy Ghost, said at the High Altar of the Conventual Church of St. Peter Westmin. by John Bp. of Exeter; And a Sermon Preach'd by the Reverend Father John Bp. of Lincoln, in the vulgar Tongue." Reg. Tonstal Bishop of Lond. MS. f. 131. — There is a Letter of A. B. Warham to Bp. Longland, given at Knollys 30. June 1531. giving him Thanks for lately dedicating to him three most notable and laudable Sermons, of which the First was made in the Presence of most Part of the Bishops of this Realm, when

when they assembled together for the repressing the Heresy of Luther — The Second when the Legates of Latere began their Visitation — The Third when the first Foundation of the College where the Monastery of Seynte Frediswyde stood, was laid — Memorand. Book of John Longland, Bishop of Linc. MS. f. 158.

The Oration of Thomas Cromwell sent by the King into the Convocation House Jan. 1530. IV.
1530.
“ Declaring unto them the Authority of a King, and the Office (i. e. the Duty) of Subjects, and especially the Obedience of Bishops and Church-Men under the publick Laws, provided for the Profit and Quiet of the Common-wealth.” —
Fox Acts, Mon. Vol. II. p. 500. Edit. 1641.

Hugh Latimer (says Bale *De Scriptoribus Brit.*) publish'd a Learned Latin Sermon, which he deliver'd in a Solemn Assembly of the Clergy, when call'd together to consult of the Reformation of the Church, and was intituled, *De Reformatione per Evangelium*; upon these Words, *Filii hujus Seculi Prudentiores Filiis Lucis generatione sua*. — A Translation of this Sermon into English is put into the Collection of B. Latimer's Serm. Lond. 4to 1596. f. 4. with this Title, *The Sermon that the Reverend Father in Christ Master Hugh Latimer Bishop of Worcester made to the Convocation of the Clergy before the Parliament began on the 11th Day of June, 28 Hen. 8. 1536. Translated out of Latin into English, to the Intent that things well said to a Few may be understood of Many, and do Good to All them that desire to understand the Truth — upon S. Luke 16. 8. The Children of this World are wiser in their Generation than the Children of Light.* — In the same Convocation we have the Oration of Tho. Cromwell, Keeper of the Privy Seal, and Vicar Gen. to the Prelates, Bishops, and Learned Men in the Convocat. House, beginning — “ Right Reverend Fathers in Christ, the King giveth you high Thanks, that you have diligently, without any Excuse, assembled hither according to his Commandment”, &c. *Fox Acts Mon. Vol. II. p. 503.* — An Oration of the A. B. of Cant. to the Bishops — beginning — “ It becometh not Men of Learning and V.
1536.
D 2 “ Gravity

“ Gravity to make much Babling about bare Words,
 “ so as we agree in the very Substance and Effect of the
 “ Matter.” — And there be other Speeches of *Ale-*
sius the Scot, — of *D. Stokesley*, Bp of *London*, — of
D. Fox, Bp of *Hereford*, &c. All preserved in the same
 Volume.

VI. In the Convocation of 1540. 31 Hen 8.
 ——— “ Bishop *Boner* officiated a Mass of the
 1540. “ Holy Ghost, and Dr. *Richard Coxe*, Arch-
 “ deacon of *Ely*, preach’d a Latin Sermon, on this Text,
 “ *Vos estis Sal terræ* — *You are the Salt of the Earth*, &c.”
 So Mr. *Fuller* in his *Church Hist.* Cent. xvi. B. v. p. 236.
 who says he transcrib’d it with his own Hand, out of
 the Records of *Canterbury*.

VII. A Speech of the Most Reverend (*Thomas*
 ——— A. B. of *Canterbury*) deliver’d to the Prelates
 1547. and Clergy in Convocation, on the 5th of
Novemb. 1547. 1 *Edw. VI.* wherein he told them —
 “ It had been the Custom of *England* in every first Year
 “ of the Reign of every Prince, to summon a Parlia-
 “ ment, and likewise to call a Synod: Which Practise
 “ has been now observ’d; and therefore it was the
 “ Command of the King, and the Expectation of His
 “ Council, that the Prelates and Clergy should consult
 “ among themselves, how rightly to settle the True
 “ Religion of Christ.” — *Synodalia MSS. Cantabr.* —
 The Author of the Book *De Antiquit. Britan.* does observe,
 that A. B. *Cranmer* did make a Speech to advise the Pre-
 lates and Clergy “ to consult together, how to
 “ teach the People the Purity of Religion, as laid
 “ down in the Word of God, and how to root out the
 “ Reliques of Popery, as Plants which our Heavenly
 “ Father had not planted.” —

VIII. A Latin Sermon to the Prelates and Cler-
 ——— gy in the Church of *St. Paul, London*, in the
 1552. year 1553. then Assembled in a Synod of
 the Province of *Canterbury*, by *Nicolas Grimoald*. Prin-
 ted at *London* 1553. 8vo. — See *Anth. Wood Athen. Oxon.*
Vol. I. col. 140.

An Oration before the Bishops and Clergy 1553. deliver'd on the 6th of October, 1553. by Dr. *Hugh Weston*, Prolocutor;—beginning, *Cum Demosthenes totius Græciæ Lumen*, &c. Another Speech of *John Wymesley*, Archdeacon of London.— The Answer and Exhortation of Dr. *Edmund Boner*, Bishop of London, on the same Day — A Sermon before the Prelates and Clergy in the Church of St. Paul in London, October 6. 1553. I Mar. on *Acts* xx. 28. *Take heed to your selves, and to the whole Flock*, &c. by *John Harpsfield*, B. D. Printed at London by *John Cawode*, Anno 1553. 8vo. — An Abridgement of this Sermon is given by Mr. *Strype* in his *Memoirs of A. B. Cranmer*, fol. p. 322. — Another Oration of *Edmund* Bishop of London, as Reported by the Prolocutor to the L. House, “ That it was the Queen’s Pleasure, that the Company “ being Learned Men Asssembled, should debate of Mat- “ ters of Religion, and constitute Laws thereof, which “ her Grace and the Parliament would ratify.” — *Fox Acts Mon. Vol. III. p. 10.*

IX.

1553.

A Piece or Fragment of the Exhortation made by *Boner*, Bp of London, to them of the Convocat. House, in Praise of the Dignity of Priesthood — Copied out by them that stood by and heard him — beginning — “ Wherefore “ it is to be known that Priests and Elders be worthy of “ all Men, to be worshipped for the Dignity sake which “ they have of God, &c.” *Fox Acts Mon. Vol. III. p. 41.*

X.

1554.

A Convocation of the Prelates and Clergy of the Province of Canterbury, began in the Church of St. Paul in London, on the 22. of Octob. 1555. 3 Mar. — “ *Boxhall*, then Warden “ of *Winchester*, preacheth (tho’ not in that Capacity) “ at the opening of it,” says *Heylyn* in his *Hist. Reform.* p. 223. It is possibly of this Sermon that we are to understand Mr. *Wood* in his *Athen. Oxon. Vol. I. p. 129.* where giving an Account of *John Boxall*, D. D. Archdeacon of *Ely*, and Warden of *Winchester*, he says, *The Truth is, that in all my Searches I could never see any thing under his Name, but a Latin Sermon which he preached (it seems*

XI.

1555.

seems) in London, where it was afterwards printed in 8vo.
 — there was likewise a Speech delivered by the Lord
 Bishop of Ely on Friday 25. Octob. 1555. — wherein
 He told the Prelates and Clergy, " That one Cause of
 " Assembling this Provincial Synod was, that they
 " might consider of granting some agreeable Aid to the
 " King and Queen's Majesty, who were much in Debt
 " and great want of present Money; and so recounted
 " the Royal Favours bestow'd upon the Clergy in re-
 " mitting the First-Fruits," &c. — See *State of the*
Church and Clergy of England by the present Lord Bishop
 of Lincoln, Fol. p. 424. — There is a Speech of Edmund
 Bishop of London, President of this Convocation, in
 which he briefly summ'd up the Causes of calling this
 Assembly. — *Acta MSS.*

XII.

There was a Legatine Synod conven'd
 by Cardinal Pole, at the opening of which,
 1555. he preach'd Himself, Decemb. 2. 1555. 3
 Mar. as appears by a Letter of John Elder to the Bishop
 of Cathnes in Scotland, dat. 1 Jan. 1555-6. giving a full
 Account, " How the Cardinal came from Lambeth by
 " Water to Paul's-Wharf, and thence in Procession to
 " Paul's Church, where the King met him on the first
 " Sunday in Advent, and the Cardinal preach'd on the
 " Epistle of that Day, 13 Rom. v. 2. And that knowing the
 " time, that it is now high time for us to awake out of Sleep,
 " &c. " — MSS. penes Hon. D. Harley, 39. B. 2.

XIII.

A Provincial Synod or Convocation be-
 gan the 22^d. of January, 1557. 5 Mar.
 1557. under the same Reginald Pole, Cardinal and
 Archbishop of Canterb. in the third Year of P. Paul IV. —
 wherein he is said to have reported the Causes of that
 Assembly to this effect — " That as by ancient Cu-
 " stom the Kings of England did use to summon the
 " Prelates of this Kingdom to Parliament to consult of
 " weighty Affairs, and to provide for the Security of
 " the King and his People — by giving their Counsels
 " and Aids — So the Archbishops of Cant. had used to
 " call their Suffragan Bishops, and other Prelates and
 " Clergy, to a Sacred Synod, to treat of the same
 " Causes

“ Causes, and to give their Aid and Benevolence in
 “ like manner.”—*Synodalia MSS. in Bibl. Coll. C. C.*
Cantab. p. 90. — And the Author of *Antiquit. Britan.* does
 more particularly tell us, “ That Cardinal Pole ac-
 “ quainted the Prelates and Clergy, how grievously the
 “ Queen bore the Loss of *Calais*, and therefore to com-
 “ fort and support her Highness they ought chearfully
 “ and liberally to offer Her a large Benevolence for car-
 “ rying on that long and necessary War against *France*.”

A Convocation of the Prelates and Clergy XIV.
 of the Province of *Cant.* was opened in *St.*
Paul's, 26 *Januar.* 1558. 1 *Eliz.* wherein at 1558.
 the second Session, the Bishop of *London* as President cal-
 ling up the Lower House, “ told them the Cause of
 “ their Meeting, and that there could be now no Ser-
 “ mon according to Custom, because the Archiepisco-
 “ pal See was void, and because the Lords of the Coun-
 “ cil had given Order, that there should be no publick
 “ Sermons in that Church, till her Majesty's Pleasure
 “ should be further known. — *Synodalia MS. Cantab.*

A Convocation of the Province of *Cant.* XV.
 was opened in the Cathedral Church of *St.*
Paul, London, the 12th Day of *Jan.* 1562. 1562.
 5 *Eliz.* In the Acts of the Upper House we find, “ that
 “ in the second Session on *Wednesday Jan. 12.* the Litany
 “ was sung in *English* by the Quire, and the *English Hymn*
 “ *Veni Creator* ; and then *Mr. William Day, B. D. Provost*
 “ of *Eaton College*, in the Habit suitable to his Degree,
 “ went up into the Pulpit placed in the Middle of the
 “ Quire, and there made a Latin Sermon in an elegant
 “ Stile to the Prelates and Clergy and People, taking
 “ for his Text the Words of *St. Peter* in the 5th Chap.
 of his 1 Ep. *Feed the Flock of God which is among you, taking*
the Oversight thereof, &c. Synodus Anglicana. Append. p.
191. — On the 13. *Jan.* 1562. *Dr. Matthew Parker,*
A. B. of Canter. made an Eloquent Speech to the Bishops
 and Clergy, wherein “ He told them among other
 “ things, that a happy Opportunity was now offer'd
 “ for Reforming of several Abuses in the Church of
 “ *England*, and that the Disposition of her Majesty and
 “ her

“ her chief Ministers was very well inclin’d to such a
 “ Reformation.

XVI. Another Convocation of the same Province of *Canterbury* began in the Church of
 1571. *St. Paul London*, 5 Apr. 1571. 13 Eliz. At
 which time (in the Words of Mr. Heylyn, *Hist. Presbyt.*
 p. 230.) Dr. *Whitgift* Master of *Trinity Coll.* in *Cambridge*
 “ preached the Latine Sermon; in which he insisted more
 “ especially upon the Institution and Authority of Syn-
 “ nodical Meetings, on the necessary Use of Ecclesiasti-
 “ cal Vestments, and other Ornaments of the Church;
 “ the Opposition made against all Orders formerly
 “ establish’d as well by Puritans as Papists; touching in
 “ fine upon many other Particularities, in rectifying
 “ whereof the Care and Diligence of this Synod was
 “ by Him requir’d. — A Copy of this Sermon is said
 to be preserved in the Library at *Lambeth*.

XVII. A Convocation of the Province of *Cant.*
 1584. was opened in the Cathedral Church of *St.*
Paul, London, the 24th of November, 1584.
 26 Eliz. — “ Beginning with a most Learned Latin
 “ Sermon preached by *John Copcot*, Doctor of Divinity
 “ (afterward Master of *Bennet College* in *Cambridge*) ta-
 “ king for his Text 1 *Tim.* vi. 13. *I give thee charge in*
the Sight of God who quickneth all things, and before Jesus
Christ, who before Pontius Pilate witnessed a good Confession—
Venusta & elegans Concio, saith the Register of *Canterbury*
 out of which I transcribed it, says *Fuller*, *Ch. Hist.* xvi
 Cent. B. xi. p. 172.

XVIII. *Concio ad Clerum, &c.* A Sermon to the
 1593. Prelates and Clergy in a Provincial Synod
 held in the Cathedral Church of *St. Paul*,
 20 Febr. 1593. i.e. 1592-3. 35. Eliz. by *Lancelot Andrews*,
 D. D. on *Acts* xx. 28. *Take heed therefore unto your selves*
and to all the Flock, over which the Holy Ghost hath made you
Overseers, &c. — *Opuscula D. Episcopi Winton. Londini,*
 1621. 4to.

F I N I S.

Postscript.

THIS Translation was thought Necessary, to vindicate the Original from a very bad Version, that without leave or knowledge of the Preacher, was lately Published under pretence of being Made English for the Benefit of the Dissenting Teachers, with some cursory Remarks, Printed and Sold by J. Morison. It can be no Benefit to any who understand Latin and English, unless it be, upon the slightest Occasion, to see the Ignorance and Perverseness of such an Undertaker. The Instances are in every Paragraph, not excepting the very first. *Cum tamen inter Nos, a shade illa omni remotas, excoriantur Simulacra, Lites, importuna Dissidia, multaque Odia, non deula quidem humanissime pariter atq; beatissima Gentis Opprobria, temporis hujus & Officii nostri Ratio postulat, Reverendissime, Reverendi admodum Patres, Fratresque Dilectissimi, ac Christiani Orbis Paci (si qua illi fieri poterit) sedulo consulamus.* He renders it thus, "Nevertheless, since Heuds, Discontents, habitual Enmities, and Dissensions, which give occasion of Reproach to the most Civiliz'd and Blessed People, arise amongst us, that are at a very great distance from any one Branch of the Common Calamity and the Temper of the Times, and the Nature of our Sacred Office requires of us, O most Reverend the Archbishops, the right Reverend the Fathers the Bishops, and You my most Dearly Beloved Brethren the Clergy, that we diligently set our selves at work to bring about (as much as in us lyes) the Peace and Welfare of the whole Christian World." — What a turbulent way is this of turning about Sense and Words? And what a Liberty of Creating a number of Archbishops, when there was but One present, and never but One to preside in any Provincial Synod? — A very ill Copy becomes itself an Original.

Hard, it seems, is the Fate of our Convocation-Language, when we either pray or preach in *Latin*: Our Form of Synodical Prayers was so once Made English by a warm Man formerly, bred to Letters, in his Pamphlet, Entitled *Vox Cleri, or the Sense of the Clergy against the making Alterations in the Establish'd Liturgy, &c.* 4to. 1690. — He found a Petition in what he calls the Fifth Collect, running thus, *Concede igitur ut Spiritus tuus, qui Concilio olim Apostolico, huic nostro etiam nunc insideat, ducatque nos in omnem veritatem, quæ est secundum Pietatem: Ut qui, ad amussim sanctæ Reformationis nostræ, errores, corruptelas, & superstitiones olim hic grassantes, tyrannidemq; Papalem, merito & serio repudiavimus, Fidem Apostolicam & verè Catholicam firmiter & constanter teneamus omnes.* — which he thus rendred, “ That thy Spirit which did “ heretofore preside over the Council of the Apostles, “ may also preside over this our Council, and lead us “ into that Truth which is according to Godliness; “ that we who have worthily and seriously utterly renounced “ the Errors of our Holy Reformation, the Corruptions and “ Superstitions, together with the Papal Tyranny, which “ heretofore did here abound, may all of us firmly “ and constantly hold the Apostolick and truly Catho- “ lick Faith. ” — Such Translators should read first, and then construe, or else their Versions are but turning the Latin into a more unknown Tongue.

As to the Remarks that are put at the End in a Letter to the Author, I presume the Author will not engage with such a Champion. He despises the Charge of Falshood in Fact, and Inconsistence in Doctrine, till they make out some one particular in either of them. In the mean time he is pleas'd to say, That the intent of Dr. Kennet's being fix'd upon for the Preacher, was in order to his being set up for a Candidate for the Prolocutorship. He says, he was told so; but every one Member of the House can tell him to the contrary; and the Dr. can assure him, he had neither directly nor indirectly any such Intention. — He rails at him for the most embitter'd Enemy to the Rights and Privileges of the Lower House, and yet

yet for admitting Presbyters into a fellow-feeling with Bishops— and for running down the Authority of the Church, and for consigning over the Spiritual Power to the Secular Arm, when there is no one of those things in his Sermon, or has been in any of his Writings or Conversation. He has ever maintain'd the Superior Order of Bishops, the Subordination of Presbyters, and a Legal Supremacy in the Crown.

He upbraids him with the Profits arising from his Two Livings, when he has but One, and that not greatly to be envied, where he Preaches constantly, and often reads the Prayers of the Church. — He says, the Dr. dedicated Pliny's Panegyrick to the late King James; And what if he had! Only it happens he had not. This is an idle Tale among the Party, who perhaps have told it, till they believe it. When the Truth is, there was no such Dedication, and the Translation itself of Pliny was not design'd for any Court-Address. The Young Translator's Tutor Mr. Allam directed his Pupil by way of Exercise, to turn some Latin Tracts into English; The first was a little Book of Erasmus, intitled, *Moriae Encomium*, which the Tutor was pleas'd to give to a Bookseller in Oxford, who put it in the Press, while the Translator was but an Under-Graduate. Another sort of Task required by the Tutor, was this Panegyrick of Pliny upon Trajan, which he likewise gave to a Bookseller in Oxford, before the Translator was M. A. designing to have it publish'd in the Reign of King Charles II. and a small Cut of that Prince at full length was prepar'd, and afterward put before several of the Books; though the Impression hapned to be retarded till the Death of King Charles, and then the same Tutor (not long before his own Death) advis'd a new Preface, adapted to the then receiv'd Opinion of King James being a Just and Good Prince. However, there was no Dedication to King James, but to a private Patron, a very worthy Baronet, who came in heartily to the Beginning of the late Happy Revolution. This is the whole Truth of that Story

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that

that has been so often cast at the Dr; not that he thinks himself oblig'd to defend every Thought and Expression of his *Juvenile* Studies, when he had possibly been train'd up to some Notions, which he afterward found Reason to put away as *Childish Things*.

The *Remarker* tells you another Story of Yesterday, as palpably false; He says, "When a Motion was made in Convocation at a late Sitting, for some One to be appointed to Preach before them as a House, on the last 30th of January; you and the D. of L—~~—~~ oppos'd it, by saying it was altogether Needless; upon which a certain Doctor made Answer, He did not wonder to hear the first of those Gentlemen speak against it (meaning the D. of Peterb.) because he was not to be pitch'd upon for that Purpose, and could not have an occasion from thence of publicly denying the Use of that Anniversary." Indeed, beyond his Modesty, he adds, If this should not be (as I take it to be) Truth, it lies upon you to stop the growth of so spreading a Report. The Dean is well satisfied, that if the Remarker and his Friends were themselves convinc'd, that the Report was *not true*, yet they would still spread it. However, to satisfy the honestest Part of the World, the Dean does affirm, That the Answer of the certain Doctor here formally related, was not given or intimated in the House, so far as the Dean, or any one he knows of, could hear or understand; and for this he appeals to every Member then present. There were indeed some things said (as there had been upon the like former Motions for a Sermon before that House) to shew that there was no necessity of keeping up that modern Practice, which was really taken up in a Long Parliament Fast, 1640. and was dropt upon the Restoration of Monarchy and Episcopacy, and had been but lately reassum'd. However, they did not insist upon any Irregularity in it, but objected chiefly against the having a Sermon before them as a House, upon a Day wherein they should not be a House; and moved it might be before the Members of this House, and it was accordingly

cordingly so entered, and so to be seen in the Printed Order of Thanks to Mr. Archer, prefix'd to his Sermon. — To do Justice to all the Members of the Lower House, this Remarker is not so much as suspected to be one of them; nor I presume does the Dean care to enquire who he is; though the Man sufficiently describes himself; or at least the Tribe to which he belongs. When the Preacher had alluded to a Notion of Mr. Dodwell, that St. James of Jerusalem was Bishop there by Right of Inheritance from our Saviour, to whom he was most nearly related; this Man translates *Jure Hereditario*, by *Divine Right*; and then declares that the Dr. hereby meant *wittily* to explode *Hereditary Right* in the Person of St. James. He takes it ill, that the Church is not in the Sermon allow'd to be Independent on the State; and has a singular Argument to prove that the Preacher contradicted himself, and by giving our Saviour a Headship over the Church, did exclude the Civil Magistrate from all Government in Ecclesiastical Affairs. He is again Angry at the Preacher's making any Agreement or Harmony between Us and the Reformed Churches abroad. He thinks it reviling of the Dr., when he says, *That King William is extremely indebted to him*. He has no Patience at his mentioning, with respect the QUEEN's General, the Duke of Marlborough, whom he would have dignified and distinguish'd by the Name of PROTECTOR. And what, perhaps, he thinks the greatest Sting, he insults the Preacher and all his Followers and Well-wishers, for being amongst the Ruin'd Party,

To be sure, the Dean is mov'd to nothing but Pity upon the Scribler, for such Remarks upon his Sermon. He has been long us'd to such sort of Answers from the Reader of Stepney, and even from the Reverend Dr. George Hicks, who for one suppos'd Affront, after many great Obligations, did fall upon Dr. Kennet in the rudest manner, and with some of the falsest Things in the World; as the Dr. has abundantly prov'd in a Letter now by him, which he has not yet publish'd, because he does naturally not love Contention. But if

if Dr. *Hicks* will call or write for it in his own Name, it shall be soon transcrib'd for his Service, to put him in Mind of Gratitude and Sincerity.

The Dean, I say, has been long us'd to many scurrilous Libels upon him, and *Answers* so call'd, to every Sermon he has been commanded or desir'd to Publish. One forward Wit printed an *Answer* to one of his Sermons before it was publish'd, and wisely confess'd, he had neither seen it, nor heard it, but believ'd it was for *Moderation*. The Course of a *Steady, Steady Ship*, is not altered by the *Sharks* that come about it. The Dean will go on to justify the *Revolution*, to honour the Memory of King *William*, to serve her present Majesty to the utmost of his Duty and Ability, to promote the Credit and Interest of the Church by Law Establish'd, to preserve the Security of the Protestant Succession—and I hope to forgive his Enemies.

I think this Translation and Postscript may be Printed; For I can assert the Truth of whatever is contain'd in them.

Febr. 16.

1710.

White Kennett.